

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS

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No. 14.

Practical.

FOR THE CHRISTIAN INTELLIGENCER.

BROTHER STREETER—Feeling a very lively interest for the cause of the Blessed Redeemer, and a strong desire for its promotion in this section of the country, as well as elsewhere; I embrace the present, as a favorable opportunity, to urge, through the medium of your interesting and useful paper, upon those who are in the habit of perusing its rich columns, and particularly, my fellow youth, the worth and need of pure and undefiled religion. Knowing well, and that too by experience, the great gulf of darkness, into which many are plunged, on account of the dark and mysterious way in which religion is held up to the mind; and having once myself been a traveller in this same contracted way, set up by catechisms, creeds, &c. having always been accustomed to hearing, in my childhood, constantly proclaimed from the pulpit, not the thunderings of Mount Sinai, but the ten times more dreadful (if possible) thunderings of modern orthodoxy; and having been by the Supreme Author of my existence happily extricated from all the shackles of tradition, with which these were calculated to bind down the human mind, and permitted to explore the glorious, boundless field of gospel light and liberty, I feel very desirous that all those who have minds capable of judging on this all important subject, should give their immediate attention to a fair investigation of the same. Many, it is to be feared, are putting off the things of religion, in consequence of often hearing those who profess to be engaged in it, tell of the hard, the tiresome, and self-denying road which the christian has to travel, whilst the sinner is going on in sin and pleasures, enjoying all the comforts which life can afford. Many, I say, have thought from this, that should they seek religion, and particularly whilst young, their days would pass more heavily on, and life itself almost become a burden.

But ah, the deception! Who, having realized the worth of religion, and enjoyed sweet communion with their God, can say, wisdom's ways, how hard they are; transgressors ways, how sweet! But let those who have imbibed sentiments like these, be assured, that every day they neglect to seek religion, or a true knowledge of the character of God, they are living destitute of that solid, soul-satisfying happiness, "Which nothing earthly gives or can destroy, The soul's calm sunshine and a heart felt joy." Many, it is to be feared, have taken from religion its real worth, by endeavoring to hold forth to the people, that were it not for a place of future, eternal misery, there would be no inducement for us to seek religion. That is, if our Heavenly Father has a plan devised, whereby he intends to bring all his offsprings into a holy, happy and reconciled state with himself, then, it is no matter what we do. What care we about religion? say they. Where is our reward? Deluded! infatuated mortals! How unsusceptible of happiness must that person be, who can make use of such expressions? For where is the person who has enjoyed real religion, and lived under its happy influence, that will not say, that the inducements are sufficient for us to have it to live by? Yes, it is this that we at all times greatly need, whereby to regulate our conduct in life. And notwithstanding many may talk to us, as though religion of itself were hardly worth possessing, yet be assured there is no real happiness without it. A true knowledge of the character of Deity, is what we, at all times greatly need. We need it in prosperity, and in adversity; in sickness and in health. In prosperity, to learn us humility, and teach us to receive with unfeigned gratitude, those temporal blessings which the great Supreme Giver of all good, is daily bestowing upon us; and in adversity, that we may feel a willing submission, and reconciliation, to all the dispensations of God's holy providence. In health, that we may realize the value of this inestimable blessing, considering that it flows from Him who openeth his hand liberally, and withholdeth not; and in times of sickness and distress, that we may kiss the rod which chasteneth us, knowing that the Judge of all the earth will do right. Then seeing this is what we so much need, how anxious should we be, above all other things, to seek a knowledge of it. And my young friends, in particular, I would exhort, to give their immediate attention to it. Yes, I want my fellow youth to come out, and show to the world that we do believe there is a reali-

ty in the religion of our blessed Saviour, and that our lives and conduct are governed by the same. We are often asked with an air of triumph, if our doctrine be true, what inducement have we to serve God? Let us answer in return by our conduct, that it is our meat and drink, to do the will of our Father in heaven; and that a firm belief that man is destined to enjoy happiness, is what actuates us to try to promote it. Therefore, let us "So let our light shine before men, that they, seeing our good works, may be led to glorify our Father which is in heaven." We are also often told that, a belief like ours will do to live by, but will not do to die by. But how do they know this? Have they ever believed it? and if they have, has their faith ever had the trial? But I believe their assertions to be, but, the mere assertions of man; for she, who now addresses you, has been a firm believer in the glorious doctrine of God's unbounded love and goodness to all his rational offsprings, for more than five years, during which time I have not had a doubt, no, not the shadow of a doubt, of the truth of it. And my faith, I think, has had a fair trial to know whether it was founded on a permanent basis or not; for, once since my immersion into the truth, I have been, as I thought, brought almost to the very verge of eternity. But what were the sensations of my heart, at this time? Did I fear and tremble? Was I afraid to die, lest my Heavenly Father would assume the character of something almost demoniac, and come out in his wrath against me, for loving him so well in this world, and for having such exalted ideas of his character? Was I afraid to be dead, lest the grave should become my eternal home, lest I should sink back into nonentity? Did I fear lest that Almighty arm which had ever been stretched over me for good, and protected me, would now fail of giving support at a time when I most needed it; and that hope which had so long comforted and strengthened me, would be blasted, be buried forever in oblivion? Indeed it was to the reverse, for my faith now grew brighter and stronger. I could, by faith, see my Saviour stand with arms open to receive me, and hear his cheering voice, "because I live, ye shall live also;" and the hope which had long been as an anchor to the soul, both sure and steadfast, now seemed to promise to hold me fast, in the hour of rest. And I also found that the assertion which had so often been made by my opposers, that is, that my faith would do to live by, but not to die by, had been but a weak attempt to shake my faith. Therefore, let those blush and be ashamed, that have ever been guilty of resorting to such low means, to refute a doctrine of which they are entirely ignorant; and let them never again condemn a doctrine as being unable to give support in a dying hour, of which they have not the least experimental knowledge. Let them be careful to cherish those sentiments, which will not only do to die by, but which will also do to live by, doing unto others as they would that others should do unto them.

A few words to those who are Parents, and I shall close my communication. Parents, and Mothers in particular, realizing the great duty which is devolving upon us, in the education of our little ones, permit a youth, and one who feels herself inadequate to the task, to address a few words to you. In the first place, let us remember that our children are but lent favours; loaned to us by the Supreme Author of all good, and also that there is a great duty incumbent upon us, in bringing them up in the nurture and admonition of the same Almighty Being. How early do we discover in them, a desire to be taught concerning an Almighty Power above them; and also see their little minds expanded, like the lovely rose to catch the dew-drops of heavenly instruction. Now is the time, which calls forth all the judgment and prudence that we can possibly exercise; for knowing by experience the force of early education, how careful had we ought to be, in answering their little interesting questions. Therefore let us, when speaking to them of their Father in heaven, speak of him in his all adorable character, and represent him as their Father and Friend, their Creator and Preserver, and one who willeth their happiness; and then will they love him, and delight to serve him. In speaking of sin, be careful to represent it in its most odious colours, and point them to examples of its dreadful effects; then will they strive to avoid it, and would flee from it, as they would from the venom of the most poisonous reptile. And when they shall have advanced to a more mature age, then open to them the treasures of the word of God; teach them to make a constant associate of that Book, in

which, on almost every page, they can read the character, the purposes and designs of an all-wise God. Instead of letting them resort, too often, to places where they will hear from the sacred desk, the thunderings and threats of men, take them to the blooming fields, and there read to them out of the book of nature. Point them to the works of that Being, whose goodness they can read, as it were, written with sun-beams on almost every object around. That Being who sendeth rain upon the just and upon the unjust; and causeth the sun to shine upon the evil and upon the good. Teach them their filial relationship to him, and the great obligation under which his goodness lays them, to worship and serve him; and also, the great reward which they will reap in a virtuous course of conduct; then will their hearts, being warmed as with the spirit of pure devotion, rise in one flame to God, an acceptable offering of praise and thanksgiving. Then will you see in exercise, those grateful emotions, which all the thunderings and threats of orthodox Divines could never excite. And then, recognizing the whole human family as brethren, the children of the same Almighty Being, they would be taught like Peter, to call "No man common nor unclean." But would anticipate with pleasure, the all glorious period, when they, with their brethren of the human family, redeemed from all sin and iniquity, shall walk the happy, the beatific plain of eternity, with songs and everlasting joys upon their heads; in striking high anthems to him that sitteth on the throne and to the Lamb forever and ever. Finally, may we all—God being our helper, so bring up our children, that, they may justly rise up and call us blessed; and may we all, parents and children, realizing the worth and need of pure, and undefiled religion, cherish and cultivate those heavenly sentiments, which are calculated to promote it, by doing justly, loving mercy, and walking humbly with our God.

E. H. COBB.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

TO "ARMINIUS."

I was not a little surprised to notice a communication from you, in the last number of the *Intelligencer*, under the head of "*Friendly intimations*," addressed to me as the writer of a number of letters to a venerable and highly respected "*CALVINIST*." While the correspondence was pending with that gentleman, I did not expect the interference of any one; neither did I calculate when it was so amicably closed, that another would take the field after he had retired from the contest. It seems however, that in this last I was erroneously impressed. I could have wished to have had a little time to rest from the unpleasant task of polemical labour, before I was again called upon to buckle on the armour of controversy. However, seeing you have invited me out again; and fearing that a neglect of your invitation might cause some of your methodist friends to say that your communication was unanswered, I have concluded to take up the gauntlet, and as a professed soldier of the cross of Christ, I am now ready to stand forth, once more, as the willing, but feeble defender of his triumphs and the asserter of his truth.

You are as much a stranger to me, as I am to you; but I do not, like you, wish "to know whom I am writing to," in order "to know better what to say." I profess not to respect the persons of men. Their sentiments are all with which I have to do, and *them*, when I conceive they are not founded in truth, I am willing to expose, whether they are advanced by one man or another. And while you fear that I have too much "*head religion*," as you are pleased to term it, I also fear, if I may judge from your production, that you have quite *too little*. It has been a common method with those who, through want of opportunity, or capacity, or through indolence, come short in an education necessary to enable them to investigate important questions—to decry those, who on the contrary have in a good measure qualified themselves for their profession, by affecting to despise them for having nothing better than what they term a "*head religion*." The reason however is obvious. An envious person generally seeks his own superiority, *not* by rising *higher* than others himself; but by endeavoring, through ridicule, to *level* them down to his culpable inferiority.

You advise me "not to indulge in much pride for having worsted an old man." Your advice is entirely unnecessary. I certainly indulge in no such disposition. It is generally but an easy matter to relate the truth. Consequently I feel to indulge in no pride whatever, in having "worsted" any man, by the simple statement of that which, my duty requires me to declare.

I could not but smile to read your FATHER Wesley's quotation. You and "all real Methodists" agree that *Calvinism is worse than Universalism*. Now in this place I wish to ask you one question, which I would thank you to remember, and if you write again, to answer—Why is it, that while "all real Methodists" agree that Calvinism is much worse than Universalism, they appear to fellowship the former doctrine more than the latter? I have always been struck with the strange inconsistency, which Methodists practice. They call Calvinism worse, much worse than Universalism, and yet they unite "hand and glove," like Herod and Pilate, to put down that very doctrine, which they both in turn profess to consider most consistent and harmless! Why is it, that when there are a Universalist meeting and a Calvinist meeting within a few rods of each other, as it usually happens, the Methodist, nine times out of ten, will pass the Universalist with apparent wrath, and travel into the Calvinist congregation, exclaiming at every step: "*All real Methodists agree, that Calvinism is much worse than Universalism*;" and sit down with some contentment and hear the Calvinist preacher exclaim in turn: "*Arminianism is much worse than Universalism*?" I want you should answer this question, and account to me, if you can, why it is that "all real methodists," are so really inconsistent?

You call the doctrine in which I believe, *improved Calvinism*, and kindly caution me to "give it up." That my doctrine is an *improvement* on Calvinism I readily admit, but yet it is no more improved Calvinism, than it is improved Arminianism. It is an improvement upon both. It leaves their errors and takes their excellencies, and makes a more rational, consistent and perfect system. And I will show you wherein it improves upon each. The Calvinists maintain that "all Christ died for will be saved;" to this truth we agree, and add this improvement from Arminianism;—that "Christ died for all men." The Arminians maintain that "Christ died for all;" to this truth we agree, and add this improvement from Calvinism that "all Christ died for will be saved." So that you will see, that my doctrine is *Calvinism and Arminianism improved*; and in "giving it up" I must give up all the truth and excellency of both systems! As for Universalism's being the offspring of Calvinism, you must perceive, by this, that it is as much the offspring of your doctrine as it is of that. Universalism is the legitimate offspring, produced by the proper union of Calvinism and Arminianism. My doctrine is the only thing that can unite the two systems. They ought to be joined together. Separated from each other, they must forever be doomed to repose in the cold sheets of celibacy, or to stand as the pitiful subjects of "single blessedness" and "silly contempt." Neither Calvinism nor Arminianism can be legitimately fruitful, until they are joined in holy wedlock. When they are thus joined, Universalism is the legitimate and beautiful fruit of their union. Calvinism at variance with Arminianism, and Arminianism at variance with Calvinism, are in fact contending against what was designed to be "bone of their bone and flesh of their flesh;" and the opposition of either to universalism, is the criminal hatred of a parent to his legitimate offspring!

Again; you say if your object had been to prove that men are accountable to God, and will be rewarded according to their works, not according to Christ's works, I should have been more pleased. Indeed! But I was not writing particularly to please you; and if I had designed to, I would not have done it at the sacrifice of my sentiments. There would, however, have been no occasion for the "object," which you name; for neither myself nor the "Calvinist" denying that "men are accountable to God," or that "they are to be rewarded according to their works." We both believe, that if men were rewarded according to their works, and could look for nothing farther, they never would obtain infinite happiness. The rewards, like the actions of men, whether good or evil, we believe to be limited. Salvation is not the "reward," but the "gift" of God; "not of works lest any man should boast." But you expect salvation, because you calculate on being "rewarded according to your works;" and yet you confess that you are "a poor guilty sinner," and that "you come short of doing your duty every day of your life." How then can you expect to be saved, and yet be rewarded according to your works? Perhaps, however, "you expect to be justified by proxy, and go to heaven by proxy, while you are personally unholy in hell." You say you "must sink to hell if I did not cry to God to be merciful to me a sinner." So then your hope lies in your crying to God, not in his being merciful!

Lastly: You bring forward that silly, contemptible and unfounded Haynes slander in these words: "You seem determined to prove the doctrine which was preached in

Paradise, Ye shall not surely die," &c. I am sorry for a country, if any are so ignorant as not to see the fallacy of such a charge. It is not deserving of a momentary notice. And if I did not suppose you to be so very ignorant as honestly to suppose you find some argument in it, I would not waste paper and time in exposing it. A few words, however, upon it once for all. I believe that every transgressor "shall surely die." "The soul that sinneth, it shall die." This I believe, and this I preach. But you, and the limitarians universally are the very persons who preach "Ye shall not surely die." You believe the death threatened to mean eternal death. Do you believe that every soul that sinneth shall die eternal death? You do not. Then you are at liberty to go to such and preach the devil's old notes, "Ye shall not surely die;" but "remember, God is not mocked." Show me one that will not die, and I will direct you to a person, to whom you may go and say with truth, "Ye shall not surely die." But you say ye shall surely die if ye do not repent. There is no such methodist phrase in the text. The language is positive, there is a shall without an if. "The soul that sinneth shall die." "Ye shall surely die." In your next, answer me this question: Did Adam and Eve surely die on the day of transgression, as God declared they should, or did they not as the devil said, and limitarian preachers declare?

Perhaps you will think that, in my last sentence, I have written too severely; but the occasion, as I think, demands it. Like articles require like pay. Should you write again, please to concentrate your ideas a little more; in your last I think you have too much followed the methodist practice of running at random. I shall be happy to write with you, if you will really convey "friendly intimations;" and though I have no particular desire to know the name of my opponent, yet I should esteem it as a favor if you would inform me by some intimations, whether I am writing to a male or to a female.

A UNIVERSALIST.

Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

THE SUFFERINGS AND DEATH OF CHRIST.

MR. STREETER—With your permission, I will assign SEVEN reasons for believing that "the death and sufferings of Christ" were of "superior importance to the death and sufferings of any other martyr;" for, by the way, I would consider him a most glorious MARTYR, inasmuch as he came to bear witness to the truth, and sealed that part of his testimony, by his sufferings and death.

1. *The death of Jesus Christ was indispensable to the fulfilment of the scriptures.* In the scriptures we have the words of eternal life, and they testify of Jesus. According to the New-Testament, there were numerous prophecies in the Old, which related to the passion and death of the Son of God, and to none other. Therefore, had he not been taken, and by wicked hands, crucified and slain, the infinite good, promised through his mediation, could not have been realized, though all his followers had died martyrs. For proof of this point, I will quote one passage, and refer to several others. When Jesus was betrayed into the hands of sinners, to be crucified, one of his servants drew his sword, with a determination to defend him from their unholy assault. But "the mighty sufferer," allayed his fury, by these words—"Thinkest thou that I cannot now pray to my Father, and he will presently give me more than twelve legions of angels? [for my defence.] But how then shall the scriptures be fulfilled, that thus it must be?" St. Matt. xxvi. 53, 54. See also, St. Luke, xxiv. 25, 26, 27, 45, 46, 47; and St. John, xix. 24, 28, 36. 1 Cor. xv. 3, 4.

2. *The death and sufferings of Christ, as the one great mediator between God and men, acquire the highest importance.* The actions of a dependent being are momentous, and deserving of praise or dispraise, in a ratio corresponding with the importance and magnitude of the work in which he is engaged. Therefore, as the office of the Lord Jesus, as mediator, involved consequences of unutterable interest to mankind, his sufferings and death being the appointed medium, through which they were to be realized, were of superior value and importance. And thus it is written: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 3, 4, 5, 6. And, St. Peter says, (accommodating his language to the phraseology of the Jews,) "Who his ownself bare our sins in his own body, on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed." 1 Peter, ii. 24. "For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh," &c. 1 Peter, iii. 18.

3. *The death and sufferings of Jesus, possess superior excellence, by being the condition appointed of God, by which the blessing promised to Abraham might come upon all nations, including both Jews and Gentiles.* And surely, it will not be pretended that any other individual is distinctly mentioned in the divine oracles, through whose Passion the middle wall of partition should be broken down between them, and they become one new man, in the covenant of eternal peace. "Christ hath redeemed us (Jews) from the curse of the law, &c. that the blessing of Abraham might come on the Gentiles through Christ; that we might receive the promise of the spirit through faith." Gal. iii. 13, 14. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" &c. Eph. ii. 14—18.

4. *As the head of the one body, or family, of which men are members, it was necessary that Christ should suffer, that he might sympathize with them, and that he should die, in order to destroy death, and the power of death.* But this fact cannot be true of any other person; because there is none who stands in the same relation to intelligent beings. The parent may be the head of his family, and the ruler may be called the head of a state, nation, kingdom, or empire, as the case may be; but the Lord of lords, and the King of kings, is the appointed "Heir of all things," and Head of God's intelligent kingdom. Indeed, so dear is the relation in which he stands to men, that he has received the appellation of "the everlasting Father." "And again, Behold I, and the children which God hath given me. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death, were all their life time subject to bondage." Heb. ii. 14, 15. 1 Cor. xv. 25, 26. Rev. xxi. 4.

5. *Jesus died, in confirmation of his doctrine, or as a ratification of the New Testament.* Had Jesus presented at the tribunal of his accusers and murderers, the whole lodge of his apostles or the college of his disciples, as a substitute for himself, and had they been accepted and executed in his stead, it would not have afforded any direct and positive confirmation of the truth of his doctrine, or exhibited any evidence of the sincerity and benignity of his intentions. The strength and authenticity of a testament, is demonstrated by the death of the testator. "And for this cause he is the mediator of the new testament, that by means of his death, for the redemption of the transgressors that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. ix. 15, 16, 17. Matt. xxvi. 26.

6. *Having suffered and died according to the scriptures, the Son of God arose from the dead, as the infallible evidence of our resurrection to a state of immortality and glory.* Jesus passed through the various states of human existence, to show that his power extended to man in every condition. Hence we are expressly told that, Jesus Christ was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom. i. 2, 3, 4. He also brought life and immortality to light, through the glorious gospel, which is based on the sublime truth of his own resurrection. 2 Tim. i. 9, 10. By this mean also, death was abolished or swallowed up in victory. 1 Cor. xv. 54. The future immortality of man, is now as indubitable as the fact of our Saviour's resurrection, according to the whole of the fifteenth chapter of the 1st Cor.; which the careful reader is requested to examine faithfully.

7. *Through the name of Jesus, whose death and sufferings were essential to his official character, repentance and salvation were to be preached among all nations.* Now, will any candid man, professing the christian doctrine, attempt to show, that all this and these are true, or, according to the economy of God, in the restoration of a sinful world, could be true, of any other martyr? Select the brightest example of christian patience, fortitude and submission; and how would it appear for a minister of our common religion, of whatever denomination, to predicate the doctrine of final repentance and salvation on their name? But when these things are taught in the name of Jesus of Nazareth, all appears consistent and rational. The power with which he was invested, and which he exercised on various occasions, evinces his competency to the arduous and glorious work in which he was engaged. The ultimate reconciliation of all things to God, (which must presuppose sincere penitence,) in their salvation from all iniquity and sin, is the grand, the sublime theme of the everlasting gospel of the Son of God: which would appear chimerical, and be dispersed like vapor and smoke, if the resurrection, ascension and final elevation of Jesus, were not established, on an immovable basis. St. Luke, xxvi. 44, 45, 46, 47. 1 Cor. xv. 12—19. 2 Tim. i. 9. Titus, iii. 4, 5, 6, 7. Acts, iii. 25, 26.

Thus briefly, Mr. Editor, I have given seven reasons for believing that the death and sufferings of Christ are of more importance than those of any martyr, or of all martyrs beside. After all, I consider my labors as very imperfect, in as much, as I have had room to introduce but a very small part of the direct evidences of these points, which have fallen in my way, since I began to write this article. It has been my object, to avoid, as far as possible, every thing of a metaphysical nature, and confine myself to the *Scriptures of truth*. Those who would reduce the principles of christianity to metaphysical and philosophical problems, are certain to turn the truth of God into the doctrines and inventions of men. For myself, were I to dispute the plain and obvious meaning of revelation, concerning this subject, I would not attempt to philosophize, to make out a substitute. Let us have the testimony of God, when we speak of JESUS AND HIM CRUCIFIED.

Christian Intelligencer.

PORTLAND, SATURDAY, NOV. 20, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

ORTHODOX LIBERALITY.

The editor of the "Christian Mirror" continues to exhibit his *liberal* and *christian* disposition towards those, who dare to disbelieve the *reasonable* doctrine of the Trinity, and the *merciful* dogma of reprobation to endless misery. The following, published in the 13th No. of Vol. 3d, is a specimen of orthodox liberality, "in this very liberal age."

QUESTION.—Is it right for orthodox christians and especially ministers, to attend *Universalist* and *Unitarian* ordinations? Has not such a practice the appearance, (at least) of bidding them God speed?—*Chr. Mir.*

ANSWER.—Let us not be accused of *illiberality* in this very liberal age, if we reply that we are enjoined to come out from among the world and be separate; i. e. not the world of heathen, merely, but the world of unbelievers in the Bible, (as are of necessity those who embrace Universalism) and the world of *enemies* to Christ, as are the *Unitarians* who would *steal* from the Son of God his divine honors.—*Phil. Chr. Gaz.*

Christian reader, do you not see the impropriety of accusing the *pious men*, who write and publish such articles as the above, of being uncharitable? Reflect on the subject for a moment. The benevolent editor, only condemns all Universalists as unbelievers in the Bible, and all Unitarians as being such *enemies* to Christ, as to *STEAL* from him those honors, which can be of no use to themselves. This, surely, is as *liberal*, as any thing we have ever seen in Mr. Rand.

On the first page of the same paper, from which the above is taken, the man of *story-telling memory*, has published an account of the "Effects of Universalism," which for consistency and credibility, is second only, to the famous story concerning the woman in the interior of Maine, who had enjoyed the benefits of a christian education, without ever hearing that there was such a person as *Jesus Christ*! Though we could show, to the satisfaction of the candid, that Mr. Rand's *great stories* about "Universalists and Unitarians," are self-contradictory and utterly destitute of foundation, we are happy in believing that this labor is unnecessary. Such fooleries will be rejected by all christian readers, whose minds are not enveloped in the darkness of superstition, ignorance or uncharitableness. We cannot often condescend to notice such low and abusive attacks on christians, who may chance to differ in sentiment, from "the orthodox," "of this very liberal age."

ELECTION SERMON.

It has been stated in the public journals, that the present Legislature of Vermont, is distinguished for men of talents and respectability; and from the appointment of Rev. ROBERT BARTLETT, of Hartland, an avowed advocate for the doctrine of Universal salvation, to preach the next Election Sermon, we may presume that its members are no less distinguishable for liberality of sentiments. It is perfectly consistent that the clergy of different persua-

sions should be invited to officiate on those public interesting occasions.

The Rev. S. C. Loveland, of Reading, a Representative in the Vermont Assembly, is appointed as *SUBSTITUTE*, in case of Br. Bartlett's failure.

Dr. HOPKINS ON ELECTION.

Having been often accused of misrepresenting the views of Calvinists and Hopkinsians, in relation to the doctrine of Election, we solicit the attention of our friends to the subsequent extract from Dr. Samuel Hopkins' System of Divinity, vol. II. p. 143, 147, 151.

"The doctrine of election imports, that God, in his eternal decree, by which he determined all his works, and fixed every thing, and every event, that shall take place to eternity, has chosen a certain number of mankind to be redeemed, *fixing on every particular person*, whom he will save, and giving up all the rest to final impenitence and endless destruction. This doctrine may be explained, and the evidence of its truth produced, by attending to the following propositions:

1. Mankind are entirely dependent on God, on his determination, and sovereign mercy for salvation.
2. It is perfectly best and most desirable, that this should be determined by God.
3. It is certain from the scripture, that God has determined not to save all mankind; but only a part, and a particular number of them.
4. We learn from the scriptures that a *particular number of individuals* are chosen from among mankind, on whom the divine love and sovereign grace are to be bestowed in their salvation.
5. The elect are not chosen to salvation rather than others, because of any moral excellence in them, or out of respect to any *foreseen faith* and *repentance*; or because their *moral character is in any respect better than others*."

To misrepresent this doctrine would be criminal indeed; as its native deformities are intolerable. The Doctor does not pretend that *the saved*, will be any less criminal, in the day of judgment, than others.

Thus; "It will appear, at that day, that the redeemed are *not saved* because they deserve that favor, or are less unworthy, or *less sinners* than others; but because Christ loved them, and gave himself for them, and they are united to him, and have put their trust in him for pardon, righteousness and complete redemption. And though they may appear to have been *greater sinners*, and more ill-deserving than those who perish; and their *greatest crimes* will appear to have been committed *after their conversion*; yet this will not hinder their justification or salvation, or render it in the least degree improper, more than if they were less sinners; but the Redeemer will be hereby more glorified, in the salvation of *such sinners*, and they will be more happy." pp. 205, 206.

Rev. Mr. SABINE—AGAIN.

Notice was published in our paper, a few weeks since, that the Rev. JAMES SABINE, of Boston, would deliver a course of Lectures in the Methodist Chapel, Bromfield-Lane, in opposition to Rev. Mr. Balfour's Inquiry, &c. But the Methodists, having, since that time, taken the subject into mature deliberation, have, for prudential reasons, refused Mr. Sabine the use of their house.

We have learned, however, that the First Universalist Society in Charlestown, (where Mr. Balfour resides, and preaches,) have given liberty to Mr. Sabine, to occupy their desk; and the first Lecture was probably delivered in that Church, on the evening of the 14th inst.

Hence it is evident that both the Author of the *INQUIRY* and his friends are willing that the work should be faithfully examined and answered.

A WRONG IMPRESSION.

We are sorry to learn that some of our readers, in this place, attributed the article to which we replied, in our last, under the editorial head, to the Rev. Mr. Crandal. Although we cannot positively assert, as to the real author of the sentiments of which we gave an abstract, still, we are authorized to say, it was *not Mr. Crandal*. We are happy in believing that the Rev. Gentleman would not commit to paper and present for publication, an article, alike destitute of grammatical accuracy, and logical reasoning. It must not be expected that we shall notice such communications in future.

[COMMUNICATED.]

Mr. EDITOR—In your last number but one, are the answers of two of your correspondents to the questions which I proposed sometime since, in relation to the influence and effect of the sufferings and death of Christ in the work of salvation. In stating these questions, I was actuated solely by a desire to illicit the views of some christian, whose clearness of thought, and soundness of argument would contribute to fix in my own mind more definite ideas of the subject embraced in my inquiries, than I yet entertain. I endeavored to be explicit; but from the character of the replies of "W." and "Iota," I fear I was not sufficiently so. Those writers seem to have blended the matter of my questions with other matter, foreign to my inquiry. My questions have no reference to the resurrection of Christ, nor its importance to christianity; they contemplate our Lord in his *SUFFERING* capacity, not in his resurrection glory. Thus, I do not perceive the relation of "W's" remarks to the case in hand. "Iota" states that "Jesus died a martyr," and also as a propitiation for the sins of the world," and he resolves this into the simple idea of an "exhibition of the closing of the mortal state, &c. and the opening of an incorruptible, immortal state," &c. I wish I could say, that these answers were satisfactory, but I cannot. It is quite doubtful whether language such as I referred to in Isaiah liii. and Romans v. could be employed merely to describe an "exhibition" of the close of a mortal, and the opening of an immortal state.

Your correspondents may not have fully understood the purport of my questions. I wish to know whether an influence or effect is not ascribed to the sufferings and death of Christ, which is more efficient in the work of salvation than the sufferings and death of other good men? And if so, to ascertain in what their superiority consists. In a word, I wish to learn, whether the language of sundry scriptures, and particularly those I have referred to, do not justify the idea of merit in the sufferings and death of our Saviour, and represent them as forming a *PROCURING CAUSE* of our deliverance from evil, and our title to felicity? I consider my questions to be still before the public.

INQUIRER.

SPECIAL NOTICE.

Notice was published not long since, that our *Agents* and most of our *Subscribers* in this State, would probably have an opportunity of adjusting their accounts for the "INTELLIGENCER," with a *special Agent*, who would call on them for that purpose; but as he has returned, without making it convenient to see but a few of them, we again earnestly solicit them to make us immediate returns, by mail, or otherwise, for all accounts of more than one year's standing.

MARRIED,

In this town, by Elder S. Rand, Mr. Elijah Barker to Miss Elizabeth Crossman—Mr. Cyrus Washburn to Miss Priscilla Chadbourn.

By Rev. Mr. Streeter, Mr. Roswell Torrey to Miss Sarah Hardy.—Mr. Levi Loring to Miss Martha Brown.

DIED,

In this town, the 11th inst. SARAH A. REMICK, about 2 years old; a very interesting and promising child of Capt. J. Remick.

Mrs. Eleanor Clough, aged 64.—Mrs. Abigail Tukey, aged 95.

In Westbrook, Capt. JONATHAN PAINE, aged 84.—This venerable old man had been a professor of impartial salvation for a great many years, and though he suffered the most excruciating distress by a *cancer* on his lip, of which he died, still, his faith in the wisdom, justice and goodness of God was so great and active, that he appeared to be as happy in mind, as though he had been in perfect bodily health. His confidence in the merits of Jesus, which had been a source of enjoyment in life, became, as it were, a river of peace and pleasure, in the moment of death.

In Lewiston, on the 18th ult. Mr. Elijah Carvill, aged 23, son of Mr. Wm. Carvill. He was a virtuous, industrious young man; and during his short and very painful illness manifested great reconciliation to the dispensations of Providence, (to the writer of this) he expressed a willingness to exchange this, for the future world, and longed for the time to arrive.

On Friday last, Mrs. Elizabeth Anderson, wife of Mr. Robert Anderson, aged 70. This amiable woman sustained a christian character. She died of a long and lingering consumption which she bore with christian fortitude and resignation. For many years she was a firm believer in the doctrine of Universal Salvation. "The heart of her husband has safely trusted in her, and her children have risen up to call her blessed." She retained her reason to the last, and died full in the faith, rejoicing in hope of the glory of God.

Sacred Lyre.



THE WIDOW OF NAIN.

Oh mingle with the widow's tears,
The drops for misery shed,
She bends beneath the weight of years,
Her earthly hope has fled!

Her son, her only son has gone—
O who shall wipe that eye,—
For she must journey lonely on,
And solitary die!

The pall upon his corse is spread,
The bier they slowly raise;—
It cannot rouse the slumbering dead,
That widow'd mother's gaze.

She follows on without a tear
Her dear, her darling child—
But who is He who stops the bier
With look and accent mild?

The Saviour is that pitying one,
His glance her woe disarms—
"Young man, arise!"—a living son
Is in his mother's arms! [Chris. Disciple.]

FOR THE CHRISTIAN INTELLIGENCER.

Mr. STREETER—I think the following remarkable declaration ought to be published to the world. A learned and pious minister in this town, who is called a Doctor of Divinity, stated, in a Lecture which I heard him deliver, that, "Whoever viewed Jesus Christ in any other character than that of GOD HIMSELF—though they believed him to be greater than any other man, a prophet mighty in word and deed before God, or the Son of God, or viewed him in any light whatever, excepting that of the ETERNAL GOD, were in a worse condition than to be guilty of all the murders which have been committed, from the blood of righteous Abel, down to the present moment."

Now, if this statement is true, the whole world ought to know it, without delay; but if it is not true, people ought not to be intimidated by such rash and dogmatical assertions, though they issue from the lips of one, who is venerated by many, as second only, to the immaculate Creator.

INDEPENDENT.

FOR THE CHRISTIAN INTELLIGENCER

GENERAL LA FAYETTE.

Mr. EDITOR—In looking over the "Christian Mirror," printed in this town, a few days since, I accidentally observed a paragraph, introduced from some southern paper in relation to Gen. LAFAYETTE. It stated that the General had unfortunately met with an accident in visiting the Tomb of Washington on Sunday, by receiving a contusion on his head. The charitable editor of the Mirror, (who no doubt discerns with supernatural vision) has censured the General for visiting the tomb of the Father of his country on Sunday, and "regrets that the General still continues to violate the Sabbath."!! The public may perhaps not recollect that the *sapient* editor "in spirit," chastised that venerable HERO for landing in New-York on Sunday, on his arrival at that place; and afterwards for riding on the Sabbath, during the intermission of public worship—and lastly for visiting the tomb of his ally and associate in arms, the immortal WASHINGTON, on Sunday;—when the General had given previous intimation, that he wished on this occasion NO PARADE, and to be accompanied only by a few select friends. Could the Rev. Editor select a better day to pay such a visit, than that consecrated to all the noble, the holy and pious feelings of the human soul? I cannot here help exclaiming with Horace,

"Quod cunque ostendis mihi sic, incredulous odi."

If this learned editor is conversant with the idiom just quoted he will readily understand my meaning.

It is a maxim of divine truth, a precept worthy the regard of ALL, whether ministers or statesmen, Do unto others as you would that others in similar situations, should do unto you. Then, Mr. Editor, place this charitable man

in the situation of the venerable character he so unjustly assails, and how would he have conducted?

It is not our wish, too closely to investigate human characters; but, when HAZAELS may be found now, as well as in the days of our ancestors, we certainly have a right to judge for ourselves. In some instances which have already occurred among us, we do not need the prophet Elisha to foretell the result of *priestcraft*, give it but POWER.

VERITAS.

The Reflector.

From the Emporium.

SATURDAY EVENING.

It is important to call ourselves to a solemn account for the time past of our lives, but particularly so at the close of days, months, and years. And at the close of the week, when our toils are done, and we may perhaps be seated at the door, or by the fire-side, with our families around us, and the prattling babes about our knees, and a thousand little nameless comforts, which cluster together in our imaginations when we hear of *Saturday night at home*—at such a season, if we are people of any serious thought, our minds must, in some measure, be taken up with sober reflection. There is something peculiarly solemn in the eve of the Sabbath, in the return of laborers, and the preparation for rest, and the general feeling of enlargement. And even when we do not observe the eastern mode of commencing our Sabbath on Saturday evening, yet the Lord's day seems to dawn, and the cessation of cares to betoken something peaceful, and the expectation of approaching solemnities to calm the soul; so that the man must be peculiarly volatile, or peculiarly stupid, who is not, of necessity, thrown out of the common routine of his giddy, or busy thoughts, when the ruddy streaks in the West are beginning to grow dusky, and the week seems fading away. And what are the thoughts which a conscientious person would have, and which, of course, we all ought to have at such a time? A week is past. Let my thoughts run through its business, and let conscience pass a faithful sentence. Am I a better man, a better wife, a better neighbor—or whatever be my calling, and whatever the duties which it lays upon me? Am I more satisfied with my conduct than I was the week before? If not, I have not lived in vain. What have I done for the good of my neighborhood, what for my family, what for the public good? How have I been prospered in business, and how have I shown my thankfulness by administering to the necessities of those around me? Are no sick, afflicted, strangers, in my vicinity? If not, is not this the most favored spot under heaven? And if there are, what have I done for their relief? If in none of these things I have been improving, I am living for myself, a selfish niggard, unworthy of the name of Man or Christian. Am I better prepared for dying than I was last week? And when I look forward, how am I going to spend the next week; and what new project for improvement, have I in mind? And how am I about to sanctify the Sabbath? And what can I do for the good of others?

These are, in truth, plain and simple notions, but they are such as often come into the head of a

Plain man in the country.

A FRAGMENT.

Among the various evils which stalk amid the haunts of man, there is one demon of destruction, whose march, sure as time, impetuous as the cataract, and merciless as the grave, desolates the fairest valley of the universe, and lays prostrate the noblest structure of creation. At his approach, the towering wing of genius is paralyzed, the torch of reason becomes extinct, the fire of ambition expires, the smile of philanthropy is lost in the cloud of conscious degradation, the rose of health is blanched, the lustre of the eyes is dimmed, and the flowers of domestic love, hope and joy, are withered forever. His name is Intemperance. His followers are shame and remorse, poverty, disease, infamy and death. And does not man retreat with dismay from this dark, malignant, and unquenching enemy? Who would not avoid the exhalations of the Upas, or fly from the dreadful Samiel of the Arabian desert? none, none in the universe! and yet, oh inconceivable madness! how many with dauntless confidence embrace this demon of intemperance; this destroyer of all that is fair and lovely in the soul, this pestilence that walketh in darkness and wasteth at noon! awake, oh man, from thy dangerous lethargy! thy senses are locked in a fearful charm, and thou smilest in thy slumber on the monster whose breath is consuming thee!

Hast thou friends? Wilt thou them them to mourn over thy faded form, thy blighted mind, thy decayed energies? Canst thou shroud the morning of their day with the evil of obscurity? Canst thou smother the noble aspirations of their youth with disgrace and infamy?

SAGE ADVICE.

To Providence then, let us look up with reverence. On sin let our indignation be vented; and, what is of more consequence, against sin and all its approaches, let our utmost caution be employed. As we proceed through the different paths of life, let us accustom ourselves to beware of sin, as the hidden snake lurking among the grass, from whose fatal touch we must fly in haste, if we would not experience its sting.—BLAIR.

"Answer a fool according to his folly, lest he be wise in his own conceit."—Prov. xi. 5.

If a person assume false principles, and proceed on them to draw conclusions to oppose piety and morality, what can be better calculated to cure him of his folly and allay his vanity, than to turn them against himself, and show them to be destructive to his own reasonings. What can mortify him more? The following oriental anecdote will illustrate this:—

A certain man went to a Dervise, and proposed three questions; 1st—"Why do they say God is omnipresent? I do not see him in any place, show me where he is?" 2d—"Why is man punished for his crimes, since whatever he does proceeds from God? man has no free will, for he cannot do any thing contrary to the will of God? and if he had power he would do every thing for his own good." 3d—"How can God punish Satan in hell fire, since he is formed of that element; and what impression can fire make on itself?" The Dervise took up a large clod of earth and struck him on the head with it. The man went to the Cazy, and said, "I proposed three questions to a certain Dervise, who threw a clod of earth at my head and made my head ache." The Cazy having sent for the Dervise, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The Dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head, let him show me the pain, and I will make God visible to him. And why does he make a complaint against me? Whatever I did was the act of God; I did not strike him without the will of God. What power do I possess? And as he is compounded of earth, how can he suffer pain from that element?"

The man was confounded, and the Cazy highly pleased with the Dervise's answer. He answered the fool according to his folly.

Zion's Herald.

THE PILGRIMAGE OF MAN.

Youth is the season when every thing is gay and bright before him, when pleasures and joys shed their inspiring influence; hopes and feelings are sanguine and enthusiastic, and the imagination is deceived by its own fair gilding. Every thing appears unclouded and blooming before him. But the real joys of his condition are slighted for the gay anticipations of a fickle nature, he neglects to prize what he already possesses pure and unalloyed, for the pursuit of that which dazzles at a distance through the beams of false glory. The path is mossy, the sky unruffled, but he skips along unconscious of the softness of the one or the mildness of the other. Fame sounds her treacherous notes to bear him onward, and he leaves his youthful stage to breathe the colder air of manhood. In that, he finds ardor and enthusiasm dissipating, objects appear less inviting and less pleasing. He encounters difficulties, vexations and trials; the light-heartedness of youth is departing, and he finds all its fairy visions illusive and deceiving: yet fortune, with her wild capricious hand, scattering some brilliant favors upon him, and the gay triumphs renew and renovate his nature; hope and ambition are again in motion, and revive his powers and energies; new schemes press him to action and exertion. He struggles through perplexities and dangers, and imagines he wears the armour to shield him from the blasts of misfortune and repel the attacks of violence. But years steal over him and still find him laboring, toiling, and hoping, and still dispossessed of what he fancied already within his grasp; life and all its fluctuations are crowding upon him; he hears the noise of warfare continually about him; faculties and powers are disturbed and wearied; a few of his strongest and most hardy feelings are still enduring the strife; but the affections are cut down and destroyed, and the little endearments of youth are felt no more. Age at length gains upon him, and he finds himself in a calm serene region; but his hopes unsatisfied, his powers weakened, and his energies destroyed. His tranquil atmosphere destroys every illusion, and teaches him to see through the dark clouds that had put on the deceiving garb; to discern the rocks and shoals in which he had been tossed, and all the gay aerial nothings which had misled him. He feels the end of all things; that joys and pleasures are but glittering shadows, fame a deceiving bauble, and the possession of human content an idle dream, and like the wearied traveller among the shadows of mountains, prepares for a journey to that land that yields less glittering, but more true and substantial blessings.

The promises of God, like a new drawn picture, look on all that look on them with an eye of faith. They are like the beams of the sun which shines as freely in at the windows of the poor man's cottage, as the King's palace.

Life and Virtue ought to be of the same standing, and should increase and strengthen together.

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